Wei-wu-erh ladies bother with the convention of the veil, however, and some merely keep it thrown off the face and trailing down the back. 291

Good food is the watchword of the Wei-wu-erh of Kashgar, and his restaurants and shops are well provided. An abundance of melons, mulberries, plums, pears, pomegranates, peaches, and apricots, are seasonably available; and they are sold from open stalls in the local bazaar. *Manti*, a dish of small meat dumplings, is a favorite repast, and there is also an abundance of steaming soups, fresh salad greens, and a local style of doughnut. The principal diet is, however, mutton and rice. This is accompanied by cooked onions, turnips, spinach, or potatoes. The common man usually partakes of only two meals a day, but feasts have been known to begin in early morning and to end only at sunset. What delightful, varied-tasting Chinese dishes can be served at Kashgar banquets! A few samples of such festive dishes are: ducks'-egg soup, stags' tendons, sharks' fins, bamboo sheots, wild duck, preserved eggs, all manner of pungent sauces, roasted mutton, sweet-sour fish, and many, many kinds of chicken—boned, broiled, roasted, fried in quarters, chopped, and diced and fried in strips. 262 [264]

There are also many types of Wei-wu-erh entertainment. In the narrow streets a fortune-teller, sitting cross-legged, will ever be ready to promise good fortune for a few cents. The tea-shop, where the Wei-wu-erh, unlike the Han Chinese, drinks his tea with sugar, is another congenial spot. Theaters were for a long time unknown, but a Chinese performance is nowadays a pleasant diversion; and Soviet motion pictures have also been brought to town. There is dancing, too, but it is not the kind common to the Occident; and it is for the men. Only in rare instances do the women join in the dance. Kite-flying is popular with the young Wei-wu-erh, while the most strenuous sport for the adults is the game of *ulagh*. This is played on horseback in teams and has a distant resemblance to polo; the object, though, is to retrieve the carcass of a goat or a sheep. It is a wild, uproarious, racing *melee*, and the source of endless excitement and laughter. 517 [272] [545] [535] [526]

"Han" Chinese

Tu Chung-yüan states that the "ruling" Chinese (he calls them "Han" by way of contrast to the rest of the population) constitute about 162

nalized with a loud sounding of the table and a solemnly sworn oath. 695
The vow resounds fiercely through the *ak-ui,* and then justice has been done.

Kirgiz scoff at the thought of grubbing at the soil, but they are 151
hardy, courageous men who mount patrol on the lofty Pamirs. They 223
have a keen sense of sight and can spot small objects from miles away. 224
Falconry is the great sport for those who are the wealthiest, and the 526
usual quarry is a type of hill partridge, the *chikor.* Sometimes the young women as well as the men become adept at this. Big game is limited, but at times the Kirgiz do hunt the now rapidly vanishing *ovis poli,* or long-horned mountain sheep, when it can be found. A sport they especially like is *baiga,* a contest like the *ulagh* of the Wei-wu-erh. In *baiga* some forty or fifty mounted sportsmen strive with each other to retrieve a dead carcass of a sheep or goat. One of the contestants dashes forward and hurls the carcass to the ground while the others wait. Then, in a thundering onrush of dust and shouts, the remainder of the players lunge toward the game. They resort to all manner of tactics to get to the recumbent prize—they beat an opponent's mount if it is in the way, they unhorse each other, and they ride their steeds like champions. Such confusion and bedlam; but it is rare, beautiful excitement.

A long coat stuffed with wool and cotton is worn by the Kirgiz over 291
trousers tucked into high boots, while a fur piece with ear coverings 581
(or an embroidered round cap) keeps his head warm. His woman is attired alike, but she wears a turban precariously high on her head. The gala Kirgiz occasion is a wedding, and divorce is not common. According to his religion a Moslem is permitted four wives, but a Kirgiz is usually not rich enough to afford more than one. Hilarity and celebration, not sadness, characterize the funeral ceremony of the Kirgiz. The basis for this, they point out, is that the dead are giving away to their heirs the wealth that has been amassed during a lifetime of labor; festivity, consequently, is in order. At the funeral the dead person is placed on a hill-top, interred with food, clothing, and a certain amount of money in a high, walled tomb. The sustenance is supposed to feed him on the way to the hereafter. This, like certain other rites of the 764

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

526 A week before the end of our stay we proclaimed a *jour de fête* and invited all the Kirghiz of the Kaying and adjoining valleys to a feast. About twenty women came, some of them carrying babies over dizzy heights and through roaring torrents, and a similar number of men. The proceedings were opened by eight of the men playing an exhibition game of *oghlak* in our honour on the wide meadows half a mile below our camp. This game, also called *baigu* and (by the Afghans) *buzkashi* or "goat-pulling," is a kind of Rugby football on horseback played "all gainst all," with the headless carcase of a freshly-killed goat as the ball. It is seldom played except in honour of some distinguished visitor, who acts as umpire and pays for the goat. The umpire indicates a flat-topped rock or a mark on the ground as the goal; the players struggle among themselves for possession of the "ball," and whoever is successful dashes off with it across his saddle. The others chase and jostle him until he drops it; one of them, leaning right out of the saddle, succeeds in picking it up and the process is repeated. The object is to throw the "ball" on to the goal, and whoever does this oftenest wins the game.[1]

During the play we noticed that our lady guests sat by themselves in a picturesque group on the hillside some distance away; it seemed that according to Kirghiz custom women and children are not allowed to watch *oghlak* being played. After the game we all trooped back through the woods to camp, led by the winner with the goat as the prize of victory 000 at his saddle-bow. Since the previous afternoon the Kaying Bashi women had been baking bread in their tents at our expense; three sheep—one for the ladies and two for the men—had been stewing half the morning in big cauldrons brought down from the encampment for the purpose, and tea by the kerosene-tinful had been brewing on our kitchen fire. The ladies and children sat in a ring on mats and felts near D.'s tent, while the men under my charge formed a separate circle on the grass thirty yards away. D. had cornered all the tea-cups and wooden soup-bowls in the valley for her guests, but the men did not mind; each one whipped off his waistband and spread it in front of him as his *dastarkhwan* or tablecloth, and waited for one of the orderlies or myself to heap upon it his share of the savoury contents of the cauldrons. Mean-

[1] For a detailed description of this game as played in the Chinese Pamirs, see Miss Sykes, "Through Deserts and Oases of Central Asia."

000 before his father-in-law, it must be as a stranger. At this
563 stage, if the bride has proved to be unfaithful, the boy's father
586 may demand the bride price back and break off the marriage.

563 When the tent is finished, the bridegroom takes it and his
591 bride to his own home. If, after one year, the bride finds her
586 married life unsatisfactory, her father may return the bride price to her husband and the couple is divorced.

4. Work and leisure

563 General work around the tent is done entirely by women. The
462 women are strong, healthy, and energetic workers. They not
181 only do the housework, but they also milk the yaks, sheep, cows and goats, weave rugs, make rope and build and pitch the tents. Men, though strong and able to endure great hardships, incline
[517] toward indolence. They like to play the guitar far into the night.
[534] Nevertheless, they also have work to do. They cultivate the barley fields and look after the safety of the flocks and herds on the steep mountainsides.

563 The Kirghiz are sports-minded. Their most common game is
526 baiga, in which the carcass of a sheep or goat is the object of contention. Forty or fifty contestants, mounted on strong horses, strive for possession of the carcass. It is every man for himself. One man dashes forward with the carcass and the others pursue him, trying to tear it away from him. If he is unhorsed, by fair means or foul, he must yield up the trophy. A fast, furious, dangerous game, the Kirghiz love it. In it they display their remarkable horsemanship.

563 The Kirghiz love music and dancing. Only the men dance. The
535 music is provided by a dulcimer, a native banjo and a drum, and
534 much form and ceremony are involved in the dance.

D. The New Uighurs

563 1. The people

The New Uighurs are also called the Eastern Turks. They
[162] comprise about seventy per cent of the population in the southern
[131] part of Sinkiang Province, and some live north of the Tienshan Mountains wherever the soil is fit for agriculture. They are a farming people.

563 The New Uighurs are noted for their gentle character, their
181 honesty, hospitality and complaisance. Criminal offenses among
[674] them are very rare; they look upon such crimes as murder,
[342] arson and robbery with a sort of horror. Their houses are never locked, and their grain is stored in outside repositories.

[251] They are a people who love to make music. Their most com-
[534] mon instruments are the dotou, a two-stringed guitar, a six-stringed mandolin and the tambourine. Boys and young men sing
563 wherever they go, and there are singing beggars and wandering
533 minstrels. The people have love songs, ballads, comic ditties,